Ten Years of Socialistic Rule.

THE voters of Marseille (France) have ousted their Socialistic city council. Already at the May election, M. Flaissières fell behind, but this time he was thoroughly and irretrievably beaten. For ten years the Socialist party has ruled supreme at Marseille and, faithful to its program, endeavored to carry out the Collectivistic idea.

The *Courrier de Bruxelles* (Aug. 19th) gives a résumé of an article of the *Eclair* on that Socialistic administration and completes it by another, published two years ago in the *Débats* by Eugène Ripault. As the subject is of particular interest just now in this country, where Socialism is seducing thousands, we will devote a few lines to the Marseille experiment.

Not satisfied with the city's owning the waterworks, that already gave little satisfaction, the Socialistic council of Marseille, as soon as it came ino power, proposed to municipalize the electric light plant and the street cars, and even to supervise the cleaning of the municipal theatre.

The first result was that the streets were no longer satisfactorily cleaned, though this department cost 300,000 francs more than formerly, when the work was sublet to the lowest bidder.

Nepotism soon invaded all branches of the administration, corrupted the personnel and produced waste. The police force was demoralized, crushed between the infringement of the law which it was to stop, and lack of energetic support from the authorities. To secure a crowd of followers, the municipal authorities exempted a great many citizens from certain taxes and let contracts in preference to those who distinguished themselves by their Socialistic ardor.

All this could not be done without great financial loss; but to make it less palpable they discarded all sound rules of accounting and dropped the debtor side from their annual report. Eugène Ripault gives a table of municipal receipts and expenditures from 1893 to 1900:

1893. Receipts, 20,980,066.77; expenses, 20,586,527.13; surplus, 393,539.64.

1894. Receipts, 26,217,495.88; expenses, 26,087,695.88; surplus, 129,800.00.

1895. Receipts, 20,599,518.83; expenses, 20,599,517.83; surplus, 1.00.

(The Review, Vol. IX, No. 40. St. Louis, Mo., October 16, 1902.)

1896. Receipts, 20,875,632.72; expenses, 20,849,631.72; surplus, 26,001.00.

1897. Receipts, 21,514,862.75; expenses, 21,514,861.75; surplus, 1.00.

1898. Receipts, 27,165,523.55; expenses, 27,165,523.55; surplus, 0.

In 1899, with a budget of 25,719,351.42 and in 1900, with a budget of 33,108,713.85 francs, there was likewise no trace of a surplus. These figures need no commentary.

Evidently the accounts were falsified by concealing the deficit, which actually is said to amount to at least 15,000,000 francs. The expert accountants, which the government has sent there, find it very difficult to get at the real figure.

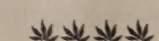
In the budget the mayor had at his disposal a relief fund of 15,000. The city fathers were to serve without pay, but they managed to extract considerable sums from the treasury by voting themselves special appropriations under various pretexts.

The city administration, which was to treat all alike, became the stronghold of the Socialistic party. The mayor's office served as headquarters of the secret or open strikers. A strike was no longer a peaceful means to obtain justice for the laboring men; it became, in the hands of the violently partisan mayor, a ready weapon against any class for whose sympathy he did not care.

What immense losses the commercial, industrial or maritime interests might undergo was immaterial to the administration, so long as the Socialistic or Collectivistic interests were duly protected. Hence strikes became periodical scourges, and their present or threatened outbreak stifled many enterprises, ruined private fortunes, and jeopardized the public welfare.

Such, in brief were the workings of this Socialistic city administration. We can readily understand why the people became tired of it in the end.

Let us hope that our commonwealths, large and small, may be spared the same sad experience. As long as only the "walking delegates" and a few thousand misguided malcontents advocate Socialism, the case is not serious; but when Catholic priests are allowed to go on the stump and proclaim it the panacea for all the social evils modern society is heir to, matters assume a really threatening aspect.



The Work of the Friars.

[STEPHEN BONSAL IN THE OCTOBER *North American Review*.]*

IN most descriptions of the Spanish régime in the Philippines, the administration is spoken of as deriving its strength or its weakness from the union of Church and State. This view is not quite correct. It would be nearer the truth to say that the islands were held as a fief by the four great monastic orders of the Roman Church, and that over them was hoisted in recognition of their many benefactions the standard of the Most Catholic Kings.

Typical of the history of the generations that followed is the story of the first expedition, which, sailing from Mexico, effected a permanent settlement on the islands in the spring of 1565, and shortly afterwards founded Manila. This expedition was due to the personal labors and popularity of Fray Andrès Urdaneta, an Austin friar who had proved himself in many sea ventures a most daring navigator. He was also a cosmographer, a distinguished mathematician, a soldier and a courtier. The nominal head of the expedition was Lopez de Legaspi, who figured in the ship's company as sailing-master. This was a personal selection of Urdaneta's, and it proved to be a happy one; though, when we learn that Legaspi had never followed the sea, but had been a notary all his in life the City of Mexico, we comprehend the motive underlying Fray Andrès' choice. The Austin friar proposed that he himself should lay the course of the frail caravel across the vacant seas to the islands of the painted people which Magellan had discovered.

In October, 1896, more than three hundred years later, when the first rebellion under Aguinaldo was making great headway and the bearing of Governor-General Blanco did not inspire confidence, the following cable, signed by the Archbishop of Manila and the Provincials of the monastic orders in the islands, was sent to the Procureur of the Dominicans in Madrid: "Situation grave, rebellion spreading, apathy of Blanco inexplicable. To save the situation, urgently necessary appointment new Governor General;" and within forty-eight hours General Polavieja was designated as Blanco's successor. As in the days of Urdaneta, whoever the figurehead might be, whether soldier or civilian, it was the friar who laid the ship's course; and when, as frequently happened of recent years, the sailing-master sought to usurp the

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*) In our last, this interesting and valuable article by a Protestant newspaper correspondent was erroneously credited to the *Northwest Review*.

functions of the ghostly pilot, he was gently but firmly put on shore.

This patriarchal system of government by monastic missions, so much out of harmony with the spirit of the times, received but survived many severe blows in the house of its friends. Certainly the acts of 1863 and 1893 promulgated by the Spanish Cortes would have destroyed the mission system, but for the fact that the decrees of the Cortes did not then carry as far as they formerly did. When we arrived in the Philippines, we found the monastic orders still supreme, in all the essentials of government, and the Spanish admiral taking his instructions from the Archbishop, rather than from the Minister of Marine.

The moment the American flag went up over the islands, the Church was divorced from the State; and the question of the hour became, what to do with the friars now shorn of all their political functions. With this question in process of adjustment, upon the honorable basis of fair compensation to the friars for all property to which they can prove clear title, and with the assurance to the parishes that they can have, as their spiritual advisers, any priest or minister their choice may fall on, provided always he be not unfriendly to the American régime, the time seems opportune for turning a deaf ear to controversy for a moment, and for examining the testimony of facts as to the way in which the friars have performed the mission confided to them of civilizing the Philippine Indians.

This is, indeed, a difficult task. Some of our most responsible officials in the islands have denounced the rule of the friars as a dark page in history, as something too horrible to speak about in detail. Indeed, the absence of detail and particulars in their accusations is very noticeable; but, from their point of view, perhaps it was better, as they said, to throw the mantle of charity over the closed chapter. The Civil Commission presided over by Judge Taft, on the other hand, has paid the friars, in the person of their recent wards, the very highest of compliments. In its report, the Commission recognizes that, during the three hundred years which have elapsed since Pigafetta and others described the islanders as painted savages, addicted to cannibalism and other low practices, they have been so raised in the social scale that now they are ripe for self-government and representative institutions. One can be just to the work of the friars without going to the length of this eulogy. The truth lies somewhere between the extremes.

As you travel in the Philippines and come to a village or a hamlet that is better built than most, if you ask by whom it was founded, the natives will answer that it was built by the Francis-

cans or by the Austin fathers. In your walks in the interior or along the coast, if you ask who built the great church that crowns the hill, the bridge of massive masonry that spans the river, who ballasted the road that is never washed out during the rains, or who designed the irrigation works that make the plantations possible, the invariable answer is, not Colonel A. or General B. or Don Fulano the layman, but Father A. or Father B., "Amay' sa culog," "the father of the souls." Perhaps, in your travels, you may come to a village or a district where nearly every man, woman, and child can speak Spanish with fluency and not a few read and write it. If you have seen the Dutch in Java and Cochin China under the French, you will be much astonished at this fact, unparalleled in the history of those Asiatic countries, which, according to the expression of M. Leroy Beaulieu, are in process of renovation by the colonizing Powers of Europe. Much that is contradictory and confusing has been said on the question of language in the islands. I shall here merely register my personal experience. I never entered a village in any of the islands, including savage Samar, where I did not find several of the head men speaking Spanish, and in many instances good Spanish. I also found that the fluency and the popularity of Spanish were always in direct proportion to the influence and the numbers of the friars in the district. It was poor policy to teach the Tagals Spanish; but the fact that they did so to a very remarkable extent proves that the influence of the clerical teachers was an uplifting one.

Of course, the highest testimony to the work of the friars is to be found in a comparison between the condition of the islands when they landed and the state of the country in 1898, when they were superseded. The first great obstacle to their mission of civilization was the absolute lack of roads or even paths of communication. The islands were covered with impenetrable forests and jungles. Almost without means, the friars yet devised a system of road and bridge construction which accomplished wonders. Every inhabitant had to work a certain number of days each year upon the highways, or furnish a substitute. Since this system was abolished, the means of communication throughout the islands have steadily deteriorated. I chanced to be present last year at a convention of all the presidentes in the island of Leyte which had been summoned to discuss the question of roads and bridges. I am not quite correct in stating that all the presidentes were present, because, owing to the disgraceful condition of the roads, less than one-half succeeded in arriving at Tacloban, the place of meeting, and these came for the most part in boats. The American treasurer of the province told the presidentes that

he recognized the frightful condition of affairs in an island which had once been, in proportion to its size and population, the most prosperous and progressive of the group; but the fact was, he had no money to replace the bridges that had been swept away. He hoped he would be able to do something for them another year. In a word the Leyte congress adjourned, loud in praise of the system of personal service on the roads that had been a characteristic of the friars' régime.

At the time of the conquest, agriculture, in so far as it was practised at all by the fugitive inhabitants of the islands, was in the most rudimentary stage. They cultivated in a primitive way rice and camotes, a kind of potato, putting the seed in the ground and leaving the rest to generous nature until harvest time came. They were not versed in tillage of any kind, and they knew nothing of irrigation, in consequence of which they frequently failed to make their rice crops, and famines ensued which decimated the population. Once the friars had succeeded in inducing the islanders to give up their nomad life and take up settled abodes, it became necessary to provide them with a more certain crop, a more assured sustenance, than rice under Philippine conditions. To this end, maize was introduced with wonderful success, the friars bringing the seed-corn from Mexico. For three centuries, this crop has proved the mainstay of life in the islands. While the friars were not scientific cultivators, it can be said without fear of contradiction that, with the exception of tobacco, which was introduced by the Spanish government, every staple crop that is now grown in the Philippines and adds to the wealth of their inhabitants was either introduced by the friars, or that its valuable qualities were made known by them to the natives. Practically cut off for so many generations from communication with the outside world, and often involved in the famines which were in a great measure due to the improvidence of the islanders, the friars found it was not sufficient to preach tropical agriculture from their pulpits; it was necessary to work in a more practical way. With this purpose, lands were taken up by them and model farms or plantations established in many districts; and in these schools the natives learned what they know to-day of tilling the soil. This was the genesis of the monastic estates. They have since been increased somewhat by purchase, and largely by bequests; yet, far from comprising the greater portion of the best land in the islands, as has been asserted, the monastic estates amount to less than one-hundreth part of the land under cultivation, and less than one five-thousandth part of the land that might be cultivated. On these farms the friars introduced onions, tomatoes, and peppers with varying success; and in

Leyte the Jesuits introduced cacao, which is fast becoming one of the most valuable crops. Coffee bushes were growing wild, but it was the Austin friars who first revealed the virtues of this plant. It was they, also, who taught the cultivation of indigo, also indigenous. Indigo soon became a source of great wealth, especially to the inhabitants of northern Luzon. It was the most valuable asset of the island, until, owing to adulteration by Chinese merchants, Luzon indigo became discredited in the markets of the world. Furthermore, it may be said that the natives did not profit by the five or six varieties of sugar-cane growing in the islands until they were taught, and that the wonderful jusi and piña fabrics which are now so much sought after in the world of fashion, come from the looms which the friars first established in Panay and Cebu.

Within a very few months of the founding of Manila, the friars opened schools, and until 1863 there were none in the islands other than those over which they presided. As the natives were weaned from their migratory habits, and induced to cultivate the land, higher schools and colleges were founded, the most notable of which is the college of Santo Tomas, which exists to-day as the Manila University. This institution, founded by the Dominican friars, opened its doors in 1620, the year of the landing of the Pilgrim Fathers. The college flourished, found favor with Philip the Fourth, and in the year 1644, by a papal bull, it was raised to university rank and styled Royal and Pontifical. Down to the present day, all the professors in this university have been Dominican friars, with the exception of the faculty of medicine and pharmacy. As far back as 1640, to fill the gap between the ordinary parish schools and the University, the preparatory school of San Juan de Letran was instituted. Here, at a later day, Aguinaldo and Lucban and Malvar studied. With the increase of population, the educational movement spread, largely through the inspiration of the friars and entirely under their supervision. By the beginning of the eighteenth century, the Dominicans presided over a flourishing high-school in Dagupan, the Franciscans had a famous college in the Camarines, and the Austin friars had founded colleges in Negros and Iloilo. The refinement and intelligence of the Philippine women of the better class to-day would seem to be due to the educational advantages which were offered them by the Orders, a thing hitherto unknown under Asiatic conditions, and certainly far in advance of anything similar in Spain. The college of Santa Rosa, better known as the school of Mother Paula, in memory of its first Mother Superior, was founded in 1759. Shortly after this, at the suggestion of the Dominican fathers, the Sisters of Charity came out

from Spain and founded ten high-schools for women, of which the Luban and the Concordia school in Manila are the best known. Soon there were thousands of scholars, internes and externes, studying in these schools. The young men of the country flocked to the city and matriculated at the University in hundreds. I did not look the matter up when the opportunity presented, but I have heard it stated and I believe it to be true, that more men have matriculated at Santo Tomas, the University of Manila, than at Harvard.

Those who up to the present have deigned to glance at the work of the friars in the islands generally state that, in the first place, there were no schools and it was impossible to secure an education, and, in the second place, that the schools were very bad and the mental training provided most faulty. But the facts are against both these statements. The Dominicans who presided over the destinies of the University were and are men of the very highest intellectual attainments. They have gone from Manila to Rome, where they have become Princes of the Church, members of the Sacred College, and several of them have controlled the Propaganda. Before going to Manila they were successful, and after leaving Manila they carried out what they undertook, but, nevertheless, it must be admitted that in three hundred years not a single pure-blooded Filipino of the thousands that they have graduated has distinguished himself or left a considerable name in any walk of life. Why is this? Some of the friars told me once that their educational efforts had failed because of the invincible "passivity" of the Indian. "Luna, the artist," said one of these really distinguished teachers, "had more Spanish and more Chinese blood in his veins than Indian. Rizal was probably half Japanese, he certainly was very little Tagal, and Lucban, who has given you so much trouble in Samar, is a mixture of all races. Out of the thousands and tens of thousands of pure-blooded Tagals and Visayans we have nursed through the University, we have only succeeded in producing a number of fairly good apothecaries and a notary or two."

[*To be concluded.*]

CONTEMPORARY CHRONICLE.

POLITICS AND SOCIOLOGY.

How Woman Suffrage Works in a Catholic Country.—It is well known that several members of our clergy and at least one American bishop have pronounced in favor of woman suffrage. They are probably moved by the experience of Catholic Ireland, which we find briefly rehearsed in the *Catholic Penny Booklet* (No. 5):

In 1898 the women of Ireland were given every form of suffrage except the right to vote for members of Parliament, and were made eligible for the county and borough councils and for poor law guardians, a responsible office.

The first year eighty-seven women were elected guardians, and a number to the councils, several being made chairmen. They have voted in large numbers, and the testimony as to the excellent effect of their vote in local politics is unimpeachable.

About 100,000 women are qualified to vote under the present law. The daily *Independent and Nation*, a leading paper of Dublin, speaking of the presence of women in that special field of politics, said recently:

"No person who feels the least interest in the working of the local government can have failed to perceive that since the admission of the right of woman to fill representative positions, an improvement has been effected in every branch of administration. This statement is true especially with regard to the administration of the poor laws, for which women have a natural aptitude, and in which the sphere of congenial work is very large. We do not exaggerate when we say that the duties of the poor law guardians have never as a whole been more efficiently discharged than they have been during recent years—a state of things due entirely to the fact that a considerable proportion of the guardians are ladies, who are animated by a desire at once to assuage the hard lot of the poor and to perform a meritorious public service."

Employers' Insurance Against Strikes.—Whilst in diverse parts of Europe fruitless efforts have been made to insure workingmen against involuntary idleness, all of them excluding strikes as a reason for paying the insurance, a company is now forming at Leipsic, Germany, and Vienna, Austria, to carry on a regular insurance business against strikes, for employers only. According to the *Economiste Français*, quoted by the N. Y. *Evening Post* of Aug. 28th, the project of the German company yields in importance to the more comprehensive scheme under which the Vienna Manufacturers' Strike Insurance Company (Verein zur Entschädigung von Industriellen in Streikfällen) is being organized.

The Austrian company will begin its active existence when it attains a membership of 250 separate establishments, representing an annual pay list of not less than 25,000,000 crowns (roughly $5,000,000), as certified by the Government Bureau of Compulsory Accident Insurance.

At a time when we are adding to actuarial estimates of marine, fire, and death risks reliable percentages for accident and sick-

ness insurance, it will not seem strange that the strike risk should also be very closely computed. Official statistics from 1891 to 1897 give for Austria an annual average of 30,000 laborers on strike, and of 400,000 days of idleness on this account. On this basis the annual premiums of the members are fixed at 4-10 of one per cent. of the declared paylist for the year. So far, no minute discrimination of risks is provided for, and a rebate of 25 per cent. of the premium for long contracts or for enterprises in which the strike risk is notoriously slight, is the single concession from the established rate. Only experience will prove or disprove the solidity of these financial provisions.

Meanwhile the plan has many conservative features which inspire confidence in its framers. Neither the Vienna nor the Leipsic company will attempt to indemnify their respective members for the total loss caused by a strike. They propose instead partially to repay the actual disbursements of members during the shut-downs incident to a strike. The Austrian company, for example, pays half the registered wages of the striking workmen to the employer. But it continues the payment for not more than three months for a single strike, or six months in any one year. This, it will be seen, is a recognition of the principle that, whatever the circumstances, nothing should be done to prolong a deadlock between employer and employed—a principle which might find a most salutary application in the case of our present coal strike.

That the Austrian plan may have far-reaching social effects will be felt when it is explained that the indemnity is paid only when the company judges the strike to be unjustifiable. Its statement of what it considers to be wrong grounds for a strike is of decided interest. First of all, a demand on the part of the laborers for the dismissal or engagement of any workman or employé is regarded as unjust. This is a concrete and unequivocal test, and it is based upon the impregnable argument of the right of labor to seek work freely and of capital to manage its own affairs. But in many cases the moral aspect of a strike is far more difficult to determine. Who shall decide whether the workmen have made "demands which the state of the business does not justify"? or whether their complaint has been made "in a form which threatens the authority of the management"? It is just these questions which arise in nearly every case, and it is the failure to meet these questions squarely and answer them promptly that brings about practically all of the trouble. The originality of the Austrian scheme lies largely in the fact that it provides for an authoritative tribunal before which these questions are brought for settlement.

An executive committee of from nine to fifteen members has the duty of reporting promptly upon every strike and declaring that the insured member is, or is not, entitled to receive the indemnity. At the earliest opportunity a member in whose mill a strike is impending is bound to give this committee full information on the situation in general, on the demands of the strikers, on the offers of the employers, and, in short, upon all negotiations between the opposed parties. The central committee will ordinarily send a sub-committee to study the situation on the ground,

with the intention not only of passing upon the strike, but also of bringing about an agreement between managers and men. When they have finally ordered the strike indemnity to be paid to a member, it means, first, that after careful examination they have found the men to be in the wrong; second, that they have exhausted all measures for conciliation. The moral value of such a verdict, we need not say, will be tremendous in any case; nor need we indicate how it would have straightened out the tangle into which the coal-strike negotiations immediately fell.

For it should be noted that this committee, though composed of employers, has every motive for impartiality. It can no more afford to deplete the company chest to support a stupid or stubborn member, than it can safely desert a member in his need. If the sympathies of the committee are sure to be with a fellow-manufacturer, its interests are very largely with the strikers, and its tendency will be to push employers to the limits of possible concession. Indeed, a member who has the reputation of a stirrer-up of strife is as undesirable a policy-holder in a strike insurance company as the amateur of arson is in a fire-insurance company. It would seem that organized labor in Austria could have no just grievance against an organization through which it will gain a permanent arbitration board maintained at the employers' expense, and it is easy to see that a prompt and competent report on all strikes will constitute a palpable check upon the malign activities of demagogs and those grave injuries which it lies in the sullen power of offended capital to inflict. It is seldom that an economic innovation promises such immediate social benefits. This simple business project seems to promise nearly every advantage claimed for the vaunted conciliation and arbitration boards of the Australasian republics.

LITERATURE.

Appleton's Cyclopaedia Once More.—We have a letter from Rev. Fr. J. J. Wynne, S. J., editor of the *Messenger*, in which he assures us that "the Appletons are so much in earnest about revising everything in their Cyclopaedia which has given reasonable offence to Catholics that it will not be their fault if this is not done speedily and satisfactorily."

This assurance is undoubtedly made in reply to the sceptical note published in our No. 38, to-wit: "We are inclined to agree with the *Catholic World* in its opinion that Father Wynne has capitulated too quickly in his battle against the Appletons. Most of the things he justly criticized in the Cyclopaedia were contained in the non-Catholic articles, and concerning these the Appletons in their letter of apology profess no regrets and have made no promises."

We have perused that letter of apology anew, but must say that, while denoting a commendable disposition to submit the *Catholic* articles to some competent authority, it contains no definite promise to warrant Fr. Wynne's very positive assurance. However, the reverend editor of the *Messenger*, whose good will and disinterested zeal in this matter none can doubt, may have received in his interviews with D. Appleton & Co., personal assurances of a nature to justify his apparent optimism, which we, having nothing further to go by than the firm's published letter,

found ourselves unable to share, but which we sincerely hope will suffer no disappointment; since, like Fr. Wynne, we of THE REVIEW have no other aim or object than that justice be done and that the truth be made to shine forth.

THE CATHOLIC PRESS.

The Need of Catholic Dailies in English-Speaking Countries.—The Bishop of Newport, England, at a Catholic conference, recently held in that town, in his inaugural address made some interesting remarks upon the question of a Catholic daily:

"Let us consider, for one moment, that fascinating topic, the possibility of a first-class daily paper, carried on under Catholic auspices. I will suppose that it is equal in literary power, in news, and in general contents to the average of other daily papers. We should then have such advantages as the following: the true statement, morning by morning, of all public information affecting the Church and the Catholic religion; the Catholic version of the constanstly recurring "scandals," as they are called, and of histories tending to injure Catholicism; the prompt contradiction and refutation of lies and slanders; comment of the right sort on the doings of politicians and on current history and crime; sound and religious views on matters social, industrial, and municipal; and the constant prominence of distinctively Catholic topics. Besides this we should have general literature and art treated with wisdom and with due regard to the morality of the Gospel; and more serious matters, such as Holy Scripture and the relations between faith and science, would be handled with reverence and knowledge. Now it is quite certain that we have Catholic writers in abundance at this moment, if they could be formed into a staff, to make this ideal an actuality; and therefore to make such a paper widely read; and therefore, again, to do something which would go far to neutralize the secular press. I do not know anything to revolutionize the conditions of modern reading. A hundred examples of what might have been could be found in the Catholic subjects handled by the press of this country during the last ten years. But I will take one from the United States. In the United States there is no Catholic daily, any more than among ourselves. Ever since the Philippine annexation the affairs of Catholicism in the Philippines have been a burning public question in the States. During all this time, story after story, we may say lie after lie, abuse, scandalous tales, misstatements of Church law, garbled versions of fact, religious bigotry, and racial hatred have poured from the secular press in the States. The Catholic press has tried to reply, but in no place had it more than one chance to their six, and generally, before the Catholic weekly could get out its refutation or its rectification, people had forgotten all but the general bad impression, and were in process of being impressed with something fresh. It certainly seems strange that there is no daily paper in the strong and numerous communities of Catholics in the States. We are accustomed to look to American Catholicism for a lead in everything that demands pluck and skill. Even in Canada they are hardly better off. On the other hand, in the little country of

Holland, with its 1,700,000 Catholics, there are several Catholic dailies. And I need not refer to Ireland—where, indeed, Catholic papers must needs flourish, and are just as vitally required as in this country."

NOTE-BOOK.

According to the *Los Angeles Herald* (Sept. 25th) Rev. William Doty, the newly appointed United States consul to the Island of Tahiti, was ordained to the Presbyterian ministry by the Los Angeles Presbytery, on Sept. 23rd. Mr. Doty was appointed United States consul to Tahiti under extraordinary conditions. The unwritten law of the State Department demands that a United States consul shall follow no other vocation while serving his government. Intercessions were made in behalf of Mr. Doty by both United States senators from New Jersey and by the faculty of Princeton University, of which institution Mr. Doty is a graduate. H. R. Doty, a brother of William Doty, was the former United States consul at Tahiti. William Doty spent three years on the island with his brother, and is thoroughly conversant with the conditions existing there. The Washington Presbytery asked that he might be ordained, so that he could organize a church among the English speaking residents of the island. President Roosevelt was prevailed upon to give his consent, and Rev. Mr. Doty "sailed from San Francisco to Tahiti on the double mission of consul of the United States and minister of God."

No one has protested against this mixing up of State and Church. But we can imagine what a rumpus the preachers would have made, had Mr. Doty been a Catholic seminarian and ordained to the priesthood before his departure, so as to be able to organize a "Romish" church among the English-speaking residents of Tahiti.

* * *

A timely joke:

Mrs. Crawford—"In what way is your little boy too delicate to attend the public schools?"

Mrs. Crabshaw—"He isn't strong enough to carry home all the books the children have to study."

Rev. Dr. Jos. Selinger writes us from St. Francis Seminary at St. Francis, Wis.:

"In your last issue was a notice of the use the late Archbishop of New York, the Most Rev. Michael A. Corrigan, made of the 'Maxims and Councils of St. Francis of Sales.' It recalled to my mind an incident in the chapel of the American College, Rome, during the school-year 1883-1884. It was prior to the last Council of Baltimore. Some bishops and theologians from the United States were preparing the questions to be treated in the Council.

Several of them were lodged in the American College, Via dell' Umiltà. One was Bishop Corrigan, then coadjutor to Cardinal McCloskey, another was Msgr. J. A. Corcoran, the noted professor of Overbrook Seminary and editor of the *Catholic Quarterly*.

One morning, while it was my turn in company with other students to serve mass, Dr. Corcoran, who was growing feeble, delayed his mass so that we should have been too late for the first lecture at the Propaganda, where we attended. Bishop Corrigan, according to his custom, was saying his prayers of thanksgiving in the chapel and, judging by the length of them, he must have meditated. He had been a student in the first years of the College and knew therefore that ten minutes of eight 'the cameratas marched to the Prop.,' as the phrase ran. Noticing our quandary, he came to the altar at which Msgr. Corcoran was saying mass; it was just opposite the life-size marble statue of St. Francis of Sales, representing the Saint in the act of writing. The Bishop gently touched the server on the shoulder and said: 'Allow me to serve the Monsignore's mass. It must be time to go to the Propaganda,' then he knelt down to serve and assist Dr. Corcoran, who needed to be helped when genuflecting. The student observed a while to see how childlike Bishop Corrigan did the office of a mass-server. It was a lesson unintentionally, yet strongly impressed: Greatness is foreshadowed and accompanied by simplicity; and that, it seems, the future Archbishop of New York learnt from the Maxims of the holy Bishop of Geneva."

A writer in the *Northwest Review* (No. 51) is quite right in saying that "the phrase 'our common Christianity' is too often in the mouths of Catholics, and a great deal of time is wasted in controversy over isolated doctrines, because the discussion assumes a common ground which does not exist."—"It is hardly an exaggeration"—he declares—"to advise beginning at the beginning—'You believe in God?'—and working upward, but with care, till you reach the lowest common ground. You will often be surprised how soon you will reach it."

As Dr. Starbuck puts it in his 200th article on "The Truth About the Catholic Church":

"Catholicism and Protestantism are not simply variations of Christianity, but absolute doctrinal antipodes. They could not be farther apart and both remain within the Christian bounds."

We learn by way of Buffalo (*Catholic Union and Times*, Sept. 18th) that Mr. William Dillon's successor as editor of the Chicago *New World* is not Father Eneas B. Goodwin, as we had been led to think, in common with nearly all our Catholic contemporaries, but Rev. J. E. McGavick of Holy Angels' Church. If the *Union and Times* adds that "he is keeping the paper up to its usual high standard," we fear it is rather overestimating Father McGavick's newspaper work, which, while commendable, all too clearly betrays the crude amateur. But, then, how can an editor who is himself an amateur be expected to judge correctly of journalistic standards? Journalism is a distinct profession requiring

as long and careful a preparation as the priesthood and an undivided allegiance; and the sooner our clerical would-be editors realize this and use their influence to raise up and make way for a generation of capable lay editors, instead of themselves dabbling in a strange profession for which they have generally neither training nor vocation, the sooner will our Catholic press rise to the dignity and high standard and all-around efficiency which will constitute it, in the words of Pius IX., "a perpetual mission."

A few months ago sensitive Christian ears were somewhat shocked at the novelty introduced into the services of a Protestant church not far from New York City in the shape of a whistling solo. A young lady accomplished in this respect was listened to by a large audience, as she whistled some favorite tune. This now has been superseded by a clergyman in Delaware, who a few Sundays ago whistled his text from the pulpit. As he arose to give his sermon, he whistled four notes in imitation of the song of the common meadow lark. After hearing one of these birds during a part of his vacation he felt justified in reproducing its notes, making them the basis of his discourse, as they reminded him of a certain passage of Scripture. It is not every clergyman who is so versatile as this one, and he certainly made an impression in his novel presentation of his subject. No one of the patriarchs or prophets ever whistled; it is peculiarly a modern accomplishment.

The secular press is pouring much blame on an Indiana German named Keyser, because he prefers to stay in jail under the truant law to sending his children to the public school. In his opinion, the public schools are evil; consequently, together with his wife, he taught his children at home. He proved in court that they were more advanced than pupils of their age in the public schools; nevertheless he had to go to jail. It strikes the *Pittsburg Observer* (No. 17) that the case is one of persecution. The man has been doing his duty and ought to be let alone. A law that justifies such persecution ought to be abolished.

Soon after the St. Pierre catastrophe, a number of stories were circulated which were evidently intended to convey the impression that the inhabitants of the stricken town were abnormal portents of irreligion and lasciviousness, and that the terrible events of May ought of right to be considered as so many marks of the divine vengeance. The Superior-General of the Congregation of the Holy Ghost, Bishop Le Roy, has nipped this edifying stuff in the bud. Instancing the results of his own personal investigations, and corroborating his discoveries by the testimony of Msgr. de Cormont, Bishop of Martinique, he arrives at the conclusion that the origin of these strange reports must be traced back to the superstitious imagination of the Creoles of the neighboring islands. He has traversed the entire district in the company of Father Malleret, Rector of the former college of the Order in St. Pierre, and he denies every separate detail that had seemed to

lend color to the stories in question. Of the legend that a gross insult had been offered to the Corpus Christi procession of the year before, and that the Bishop had been induced, in consequence, to announce that a public celebration would never again be held in his Diocese, Msgr. Le Roy avers that there is not a particle of truth in it. He denies the story about the need of introducing special preachers to bring the people back to their senses, and says roundly that the account of the alleged miraculous escape of a group of sisters from the chapel in which they had been shut up for two days, is wholly apocryphal.

The extreme reservation with which we printed an account of "The Alleged Miracle of Morne Rouge," which we had received from an enthusiastic subscriber, (Cfr. THE REVIEW, vol. IX, No. 26, p. 408) was, therefore, well founded.

In justice to Mr. Léon Harmel we publish the following note from a friend:

"May I make a remark anent your article on Léon Harmel (No. 11)? I have never been in Val-des-Bois, but I have a friend in the Praemonstratensian Order, who has visited the place in order to study social economy. He is one of the most eminent sociologists in Holland. Among the three Holland members of the International Committee for the Middle Class, he is the only Catholic. More than once I heard him speak of Léon Harmel, but always with praise. According to him 'le bon père' deserves his name well. The Pope has said that Léon Harmel is 'un de ceux qui nous donnent le plus de consolation.' I have more faith in Leo XIII. than in ten French bishops of the character of Msgr. Turinaz, whose famous brochure 'Les Perils' has been severely criticized by Holland papers, and as I learned from the *Katholick Sociaal Weekblad* it has been completely refuted by *M.* Harmel. The wages paid at Val-des-Bois are as high, or higher, than at Fourmiés and at Roubais-Tourcaing."

An amusing story is told in the *Tablet* of an Anglican bishop, who recently had occasion to convey by telegraph his sympathy with a meeting that had been called together to agitate for an increase in the stipends of the clergy. "We pay journeyman's wages," was the way the receiving operator got down his Lordship's message, "to men from whom we expect the wisdom of a tailor and the energy of a bull." By the omission of the capital letters and a slight change in the spelling of a word, two Anglican divines of note in their day (Taylor and Bull) were thus transformed, the one into a maker of men's outer garments, and the other into a beast! Needless to add that the meeting thought the Bishop's illustrations singularly unhappy—and unepiscopal.

Horace Greeley once answered an application for his autograph in his most characteristic and illegible hand to the effect that he never under any circumstances wrote an autograph for anybody, and then—signed the letter.